Bombay B. R. Asiatic S.

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, JUNE 1, 1867. [No. 14.

WEEKLY REVIEW.

—Several of the May meetings had been held before the departure of the last English Mail. The Church Missionary Society's receipts for the year were reported at £150,356. The Society sustains 285 clergymen at 154 stations, and its communicants number 14,688. It has withdrawn from 77 stations in the West Indies and Sierra Leone, where the churches with 4,356 communicants stand no longer in need of this protectorate. The receipts of the British and Foreign Bible Society amounted to £187.508, the expenses to £214,445. Issues for the year, 2,383,380 copies of the Scriptures. The Wesleyan Missionary Society received £148,140, and sent out 27 missionaries last year. Net increase of membership, 2,300. There appears to have been a very good meeting of the Christian Vernacular Education Society for India. Receipts, £6,345.

—The *Westminster Gazette*, a new Roman Catholic organ, speaks of the change in external worship in many Anglican churches as such that 'the distinction between the Protestant and Reformed church of our day and the ancient and unchangeable Roman Catholic, is almost untraceable.' It adds: "Roman Catholic places of worship, into which, within the memory of the present generation no Protestant was known to enter, are now frequented by many." This fact has been observed in our own neighbourhood. We hear of some who a little while ago claimed to be devoted members of the Church of England, but who now alternately attend the English and the Roman Catholic churches.

—Some eight or nine months ago, under the caption "A World on Fire," we spoke of some observations that had been made on a star in Corona Borealis. On the 12th of May a new star made its appearance in that constellation and rapidly increased in size, until it reached its maximum of brilliancy, and then faded until the 26th of June, the range being from the second to the tenth magnitude. An article in the *Good Words* for April, upon this phenomenon, has for its title, The atmosphere of a World on Fire, and exhibits in detail the evidence on which is grounded the opinion that the conflagration of a world then took place. The star it appears is not a new one; it is down on old maps, as of the ninth or tenth magnitude, its present brilliancy. The sudden increase of brilliancy which brought it up to the second magnitude, in May of last year, is thought to have been occasioned by the falling of a world like our own into its sun.

—There are now 79 churches in Madagascar, under the care of the London Missionary Society. There are 4,460 communicants.

One meets with strange interpretations of Scripture occasionally. The Dean of Canterbury tells us, in the *Sunday Magazine*, 'How to use the Epistles.' He proposes to translate 1 Cor. vii. 21: "Wast thou called being a slave? Care not for it; nay, even if thou canst be made free, use it (slavery) rather," *i. e.*, abide in slavery. According to this the Christian slave was not to avail himself of any opportunity of becoming free that the providence of God might furnish. If his master offered to make him free, or a third party proposed to emancipate him, he was to decline the offer and remain the slave, it may be of a heathen master, one perhaps that would do his best to hinder him from living a religious life. This doctrine might be very acceptable to slaveholders; it nearly goes the length of 'the right divine' that some of them were recently contending for. Paul, in our opinion, teaches no such quixotic doctrine as this. The word which the Dean translates 'nay' is *alla*, but, a strong adversative. "Wert thou called being a slave? Care not for it; but, if thou canst be made free, use it (liberty) rather." To know nothing but past providences, is a poor way of showing respect for Providence.

Our attention has been drawn to an advertisement in the *Times of India* of the 28th current headed "St. Mary's Institution, Nesbit Lane, Byculla," in which occurs the following sentence; "St. Mary's Institution has been recognised by the Educational Department as being of the rank of a High School teaching up to Matriculation standard. It is for the present the *only European school of that rank* in Bombay."

This sentence though it may be correct with a reservation, will be understood by the public to mean that St. Mary's *Roman Catholic* Institution is the only High School in Bombay. As such an idea is erroneous, we would remind Protestants that there is a High School, teaching up to Matriculation Standard, in Hornby Row, namely, the Bombay Scottish Education Society's Fort School.

We do not think it right to attempt to hoodwink the public as is attempted to be done in this R. C. advertisement. A trumpeter should be careful of the truthfulness of his notes before blowing his own trumpet.

* * *

A missionary in the Deccan writes: "I heard an interesting fact from a village midway between here and Punderpoor. A young man there had married a girl who was once a pupil in one of the Mission schools in Bombay. The girl died several years ago, but her husband now says that she was accustomed till the last to read and pray, and to keep the Sabbath. I have not seen the man myself, but some Christians in a neighbouring village meet him frequently, and they learned the above facts from him. It may not be possible now to ascertain what school the girl attended in Bombay, but it is interesting and encouraging to know that the instructions of some one were so far blessed of God that this young woman was enabled to live, at least outwardly, the life of a Christian in circumstances the most unfavorable and adverse."

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SATURDAY, JUNE 1, 1867.

THE EPISTLE OF CLEMENT.

An excellent little work entitled, 'When were our Gospels Written,' by Tischendorf, was published lately by the Religious Tract Society. A companion volume, entitled, What the first Bishops of Rome Taught, has now been brought out. It contains a new translation of the genuine Epistle of Clement of Rome to the Corinthians. This translation has been made by B. Harris Cowper. It is accompanied by an introduction and notes.

This Epistle was written, there can hardly be any doubt, while the apostle John was yet living, perhaps before the year A. D. 80. Some think it to have been written while the temple was still standing, and find proof of it in the following passage: "Not everywhere, brethren, are the perpetual sacrifices offered, or the vows, or the sin-offerings or the trespass-offerings, but in Jerusalem only; and even there they are not offered in every place, but only at the altar before the sanctuary when the offering has been examined by the high-priest." We doubt however whether we confidently regard this as a proof. The meaning may simply be that the temple at Jerusalem is the only place divinely appropriated for those sacrifices, without considering whether they were interrupted or not. But that the Epistle was written soon after the days of the apostles Paul and Peter, appears plainly from the following passage. "Let us come to those who have most recently contended; let us take the noble examples of our own generation. Let us place before our eyes the holy apostles. Peter, through unrighteous jealousy, endured not one nor two, but many troubles, and so went as a martyr to his due place of glory. Through jealousy also, Paul received the prize of patience, having borne a chain seven times, been exiled and stoned." Here Peter and Paul are spoken of as belonging to the same generation with Clement, who is thought by some to be none other than that fellow-laborer of the same name mentioned by Paul in Phil. iv. It is worthy of note that the writings of John are not quoted; a circumstance that favors the supposition that this epistle was written between A. D. 70 and 80; and before John's Gospel was written.

The remarkable thing about this epistle is the multitude of its references to Scripture. There are no less than 190 citations from the Old and New Testament in it. Not that it formally quotes so many passages; but the references are generally distinct enough to be

traced. It is in fact written in Scripture language; the writer was evidently a man of one book, having his memory saturated with the Bible, and with his modes of thought and expression all moulded by the inspired writings. No less than 37 books of the Old and New Testament receive in this way his testimony. He was not afraid of being charged with the crime of bibliolatry. The day had not yet dawned when the church in Rome was disposed to set aside the Scriptures or discountenance their use.

This is not the letter of an individual, a private person, writing what seems good to himself alone. It is from "the church of God which sojourneth at Rome, to the church of God which sojourneth at Corinth" for such is the inscription that it bears. The Scriptures were well-known and highly cherished in these two churches at all events.

We make the following extract from the introduction to this edition: "The mode of quotation by Clement deserves notice. Scripture is always appealed to as absolutely decisive of all questions on which it speaks. It is the final authority from which there is no appeal. He, the friend and fellow-laborer of the Apostles, quotes the words which they spoke or wrote as possessing an authority quite peculiar to themselves. Before antiquity had made them valuable, in the very generation in which these writings appeared, the gospels and epistles are appealed to with reverence and submission by a man who had been on terms of friendship with their writers; and the churches of Rome and Corinth recognize and submit to this claim on their behalf."

The doctrines inculcated in this primitive epistle are those now termed evangelical. "Ritualism, priestly absolution, sacramental efficacy have no place. Many of the expositions of Scripture are fanciful; some of the views advanced are questionable; Clement's arguments are often weak, sometimes puerile; but his faith and ours are one." There is as little here as in the epistles of Paul, about material crosses, the ornamentation of churches, the altar, Christian priests, their vestments, the mass &c., &c.

GOD IS LOVE.

With reference to a letter in our Correspondence columns, signed "Lover of the Bible" and giving an outline of a Sermon, the remark of John Stuart Mill quoted by the preacher is one that we commented on at the time when it was published. The doctrine that men have been decreed from everlasting, to everlasting woe or bliss, without any regard to their actions or character, is neither in the Bible nor in John Calvin. It is calumny to intimate that such is the doctrine of those who are called Calvinists. If the parable of the Prodigal Son was used to show that God receives sinners without any sacrifice for their sins, it was sadly perverted. It might as well be used to show that faith in Christ is unnecessary. It was Christ that received sinners and that was censured by the Pharisees on this account; he defended his procedure by several parables showing that there is forgiveness with God for the greatest sinners. He confined himself to the point before him. He did not attempt at that time to set the Pharisees right with regard to their own character; to destroy their confidence in their own righteousness; to show them that God hated hypocrisy as much as he did the vices of 'publicans and sinners.' All that would come in good time. He simply gave his testimony with regard to the point in question, Whether profligate sinners might hope for mercy if they turned to the Lord. The other question, *How* a holy and just God can forgive sinners, is treated elsewhere in the Gospels. It had been conspicuously taught in the prophecies concerning the Messiah. Our Lord over and over again taught it in express words. "The Son of Man came to give his life a ransom for many." "No man cometh unto the Father save by me." "I am the Way." "As Moses lifted up the serpent, so must the Son of man be lifted up, that whosoever believeth on him may not perish." In the 6th of John, our Lord says, "I am that living bread which came down from heaven; if a man eat of this bread he shall live for ever." And lest some should say that this referred merely to the reception of Christ's doctrines, he goes on to show by the most express language that the life is in his person as well as in his words, and cannot be communicated without the immolation of his person. 'Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.' Thus directing the attention of his hearers to the Passover Lamb, the type of himself.

The doctrine that God is love means inconceivably much, or lamentably little, according to the way in which we understand it. As many different ideas as men have of what constitutes love, so many different conceptions of God will be based upon that doctrine. Some will say, God is love, therefore it is a small matter for him to forgive sin; there is no danger of future punishment; no atonement for sin is needed. In this case men consult their own self-interest, at all events their own very fallible judgments, as to what constitutes love, and then impose this conception on God. Somehow or other, this view, though grateful enough to those who adopt it, does not attract them very strongly even to the God of whom they thus conceive. They only hold it, by thrusting many unsilenced difficulties into some dungeon of the mind, from whence their murmurs are dimly heard. For the great problems connected with man's suffering in this life, remain. If God is love, why so much suffering? Why so many forms of misery? why is pain so unequally distributed, with so little apparent reference to desert? If the nature of God makes it impossible that He should let sinners suffer in the life to come, why does it not make their present suffering equally impossible? If the fact that God is love may be reconciled with all we see of suffering in this present world, why may it not be reconciled with their future suffering? When the mind is most unsophisticated we find that the consciousness of sin awakens fear and separates from God. Now it was God that made man's nature thus; but God is love; is it not love-like then in God to write in our natures this idea that sin separates from him? After sin must there not come first the discovery of God's justice? Many thoughts of this kind will make it impossible for men to get any real good from the idea that God is love, until they consent to receive along with the Bible declaration of this fact, the Bible testimony as to what love really is. It is very significant that the words "God is love" (I. John iv. 8) are *immediately* followed by these explanatory words:

"In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world that we might live THROUGH HIM." 9.

And *how* we live *through him*, he immediately tells us:

"Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins."

Ah, our sins were no light thing; they needed a propitiation; a propitiation wrought by whom? Not by man or angel, but by the only-begotten Son of God; by the bitter sufferings and cruel death of him who was God manifest in the flesh. God is love; but not to the disparagement of his holiness and justice. We cannot begin to understand that glorious truth, until we receive the Bible testimony concerning his infinite purity and hatred of sin. It is at the cross of Christ that we learn at once concerning the exceeding sinfulness of sin and the boundless love of God. And we there learn that the bloody sacrifices offered from the beginning of the world were intended to prepare us for the truth that God is love, by showing us the holiness and justice of God. Without shedding of blood there is no remission of sin, no manifestation of the pardoning mercy of God, no discovery that God is love.

No minister can rightly preach the love of God, who does not show the agreement of his love with his justice, truth and holiness, and who does not point out the fearful error of attempting to limit the divine nature to a single attribute. Nothing was more marked in the discourses delivered by Mr. Tinling in this country, and nothing more clearly showed him to be a master in Israel, than the honor which he was so careful to render to all the divine perfections. He knew nothing of any love that was not in harmony with holiness. That which was to him the highest exhibition of the former was also the highest revelation of the latter.

THE KINGDOM OF HEAVEN, XII.

"*Twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.*" *Rev.* XXI. 12.

The names are probably on the gates, not on the angels. The original is less ambiguous than the translation.

Let us seek to understand this reference to the children of Israel.

The Jews were a peculiar people, chosen of God, separated from others to be the conservators of God's truth until the Messiah should come. They might be called the people of the Messiah, for every thing about their institutions pointed to him, and they did not more positively profess to be the servants of the one living and true God, than to be believers in the coming Messiah. As with us, a man forfeits the name of Christian who does not believe on the crucified One, so, under the Mosaic dispensation a man could not properly be called a Jew who was not looking for a coming Messiah, and was not ready to receive him when he came. Moses very clearly enunciated this principle when he spoke of the Prophet to come, like unto him, (founder of a new dispensation) whom all were to hear, and if any would not hear him he should be cut off from the people, should no longer be recognized as a member of the community of Israelites. Not to believe in the Christ was not to be a Jew. The main distinction between Jews and Christians, is one that relates to place and time. A Jew that is not a Christian is not a Jew. For such a one there are no promises, no types, no divine teaching, no hopes. All the promises were addressed to those who looked for the Messiah, and were ready to receive and follow him when he ap-

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peared. The teachings of our Lord addressed to the Jews, were most explicit on this point. Had ye believed Moses, ye would have believed me: for he wrote of me; if ye believe not his writings, how shall ye believe my words? If God were your Father, ye would love me. Ye are of your father the devil. And in a thousand expressions he shows that they who do not believe-on him have no place in the promises, either those of the Old Testament or of the New. The apostles entered fully into this conception, distinguishing men before God not as Jews and Gentiles, but as believers and unbelievers. Whoever has Christ has all the promises. Under the guidance of this principle they had no difficulty in applying to believers the promises of the Old Testament. For they saw that the prophecies of every age were clothed in *the costume* of their own age. They were expressed in language suited to the contemporaries of the prophet, and adapted to their limited conceptions. It was most important that the Jews should value and cling to the things that belonged to the pre-messianic state; if they could have apprehended clearly the dispensation of the Spirit, they would have made light of the sacrifices, the temple, &c.; it was not fitting that prophecy should speak in a way to make them disdainful of these, hence the Jewish costume in which the Messianic prophecies were clothed.

The book of Revelation seems to aim at this among other objects, namely, the translation of the Old Testament prophecies into the language of this dispensation. There are frequent references to the twelve tribes, Jerusalem, the temple, the ark &c., but always in such associations as preclude the application of the language to the mere physical descendants of Abraham, and their temporary institutions. Jewish and Gentile symbols are commingled and identified. 'There is neither Jew nor Gentile.' The 'holy Jerusalem' is 'the bride, the Lamb's wife.' If the last is the church, then the former is. The names of the twelve tribes of the children of Israel are inscribed on the gates; the names of the twelve apostles of the Lamb are on the twelve foundations. The nations of the saved shall walk in the light of it; for the glory of God doth lighten it and the Lamb is the light thereof. Chapters XXI and XXII of Revelation are just Isaiah LX rendered into the language of the new dispensation.

The Jews beloved for the fathers' sake, are, Paul expressly tells us, the elect; the true Israelites; those that believe on Jesus, and find in him all the promises Yea and Amen.

They who insist that the prophecies concerning the Jews are to be taken literally, and insist on looking for a new Jerusalem on the site of the old, with a new temple, new sacrifices, new priesthood, or rather the old restored, get no countenance for their views from the seer of Patmos. The new Jerusalem that he knows about it is for all who are written in the Lamb's book of life, be they Jews or Gentiles. And they are in conflict with the whole of the New Testament. For if the Jews are to be reinstated in their former privileges, theirs and theirs alone must be the covenanted favor of God. They must be the one chosen race in the midst of a world lying in the region of the shadow of death. No other nation may have a revelation from God. Extend the covenant to other nations, and Judaism proper ceases to have an existence. A Jewish nation dwelling at Jerusalem, with temple and priesthood, will be no fulfilment of the Old Testament prophecies, if other nations around about, have access by faith to the throne of God's grace. But Christ has broken down the middle wall of partition and that forever; making both one.

The Jews are a great stumbling-block to the literal exponents of prophecy. They have a great many prophecies supposed to belong to the Jews exclusively, and these must all be fulfilled, before the world can see the Son of man coming in his glory. We, on the other hand, believe that there is no reason why we should not look immediately for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ. The Jews have been rooted out of their own land and deprived of national existence, because they refused to believe on a suffering Messiah; and their punishment will certainly continue as long as their crime.

NOTES FROM AN INTERLEAVED BIBLE.—

John v. 24, 'Condemnation.' *Krisis*, same words as in 22.

This discourse is summarized in the words, 'He thought it not robbery to make himself equal with God.' The Jews (v. 18) thought it robbery. No, he says, it is not any thing I take to myself, but what the Father loving the Son, freely bestows.

29. 'Damnation.' *Krisis* again; the same word all through.

30. 'As I hear I judge.' 19. 'He seeth the Father do.' Christ interprets the Father. The works and words of the Father came forth in him. My will is God's will, because I seek his will. We may judge when we thus judge.

31. The true messenger has credentials. He has no need to bear witness of himself. Here a manifest difference between Christ and Mahomed. The disciples of the latter had nothing but his word to rest upon.

34. 'That ye might be saved,' ye persecutors of Jesus. Here we have Christ's sanction to the efforts to convert men by means of Evidences of Christianity. He refers to testimony and argues from that testimony, as a means toward salvation.

36. 'To finish.' Works of creation left incomplete for him to finish and thus show his creative power; men blind from birth &c.

38. God's word in the heart enables one to recognize his word and his work. Unto him that hath shall be given. Men fail to obtain evidence because they neglect that already offered.

42. They professed to be kept from Christ by their love of God. In the heart where the love of God abides not, his word is not.

44. The only honor that is of any account is from God, though it may come through man. To Christ it came through John the Baptist, as well as otherwise. 'Seek the honor from God'; and verse 30 'the will of the Father.' Unless we do the will of man we cannot have the honor of man.

46. This example shows how much we may make of the Scriptures, without really believing in them. These Jews gloried in the word of God. So thousands among Christians.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Having just heard a very remarkable sermon preached by the Rev. G. A. Watson at this station, I purpose giving the substance of it for the benefit of yourself and your friends. The text was "God is love; and he that dwelleth in love dwelleth in God and God in him." The preacher began by remarking on the difficulty of realizing what God is, when we regard Him in certain aspects. How utterly powerless our minds seem, for instance, when we endeavour to grasp the truth that God is from everlasting to everlasting;—and so great do these difficulties appear that some *religious* men of great scientific attainments have declared that God is unknown and unknowable. This view was however shown to be erroneous,—since God has been revealed to us in Christ, and Jesus Himself declared that "this is life eternal, to *know* thee the only true God." Again some tell us, he said, that God in some of His acts of justice, love &c. is beyond our comprehension, and that we must not attempt to liken Him to ourselves in this respect. This view also was declared to be wrong;—for justice, love and mercy in God, though infinitely higher than ours in degree, are the same in kind; and he told us that one of the deepest thinkers of the day has declared that if justice, love &c. in God are unintelligible and different in kind from these same qualities in man, and the penalty of not believing this be hell, to hell he will go!

The second part of the sermon was devoted to definitions and illustrations of love, and amongst others these passages were quoted—"can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee,"—the parable of the good Samaritan,—and Christ's own words, "greater love hath no man than this that a man should lay down his life for his friends." To this was added a quotation from the writings of the Hindu poet Tukarám on a mother's love. No allusion was made to the greatest proof of love which the world has ever witnessed. viz. the vicarious sacrifice of Jesus Christ.

In the third part, the preacher pointed out a few of the things which prevent "religious" men (for such, throughout the sermon, he was pleased to call the sceptics of the present day) from believing God to be love. Three were named.—The first was the *doctrine of election*—introduced into the Church by Saint Augustine and John Calvin—a doctrine so monstrous, that, if true, it would be impossible to believe in a God at all. What! believe that God without any reference to the lives or minds of men decreed from eternity that some should be consigned to damnation and others to eternal life? Impossible! He added that he did not wish his hearers to believe that this doctrine was to be found in the Bible,—God forbid, but it had been produced by wresting Biblical passages from their true meaning. The second hindrance to the acceptance of the statement contained in the text, was the doctrine that Christ's death was a mark of the wrath of God and as a punishment for our sins. He enquired whether in the face of the parable of the prodigal son, in which we are told that the father welcomed back the profligate without a word of reproach &c., we are to believe God to be so different, and to require payment of the uttermost farthing before he forgives? Is God's love so different in kind from that of an earthly parent?

The third impediment to the belief that God is love was the fact of His permitting so many calamities and accidents in the world—*e. g.* his permitting the terrible shipwreck of the "London" with its 200 souls—His allowing death from lightning &c. In order to remove this we were told to look at God in nature—to mark His care of the sparrows, insects &c.

This is, I believe, a correct outline of the sermon preached last Sunday by one appointed to minister to our spiritual necessities in this heathen land. Such doctrine is no doubt acceptable to the godless, may perhaps be welcomed by them as the long-sought philosopher's stone,—and why? Is it became they have long desired to be freed from sin and to find a saviour, and have turned in vain to the "glorious gospel of the blessed God"? No, but rather because they have at last found (as they think) this "other gospel," which enables them to live and die in sin and yet hope for heaven hereafter. For, is not God *love*? Did not the father receive with joy his profligate son, and shall God be less forgiving than he? Yet such teaching fills a believer with sorrow. He grieves that God's Word and Truth should be so dishonored, and men be so deluded. It is almost time for believing laymen of the Church of England to look elsewhere for a Christian community with whom they may worship—for what a picture do the body of Bishops and Clergy present! Infidelity, Broad-Churchism, and Popery are literally rampant, and the faithful preachers of the truth as it is in Jesus seem

rare. Can it be said that there is any doctrine, which may not be taught in the pulpits of the English Church without let or hindrance?

Believe me to be, yours &c.,

LOVER OF THE BIBLE.

Mahableshwar, 20th May 1867.

My Dear Guardian,—While on a run home from Mount Nebo, this morning, where I had been admiring the landscape by sunrise and quaffing the cold morning air, I was reminded, in the way of contrast, of our friends who are sweating, and sweltering in Bombay or roasting in the Dekhan. And now I have a mind to remind you that there is at least one place on which the same vertical Indian sun is shining, in this month of May, the hottest you endure, where we need to button our warm coats tightly and to move at the "double quick" to keep warm in the early morning, and where flannel and broad cloth are comfortable in the middle of the day. We enjoy the blazing fire in our open fireplace every evening. The temperature is very equable. The thermometer indicates, 61° or 62° at sunrise, 69° or 70° in the warmest part of the day, and 64° at bedtime. It may be cooler because of the rains that have fallen during the past two months. Three inches fell during the last week in March. Five inches fell in April. And three have already fallen in this month. The forenoons have usually been fine. The showers have fallen in the afternoons or nights. Now the hills are covered with fresh green grass, sprinkled with flowers. The trees are covered with young leaves of various colors. The bushes are laden with berries. The ferns that had dried or curled up in the beginning of March, have opened out again and show their curious fruitage. The houses here are all occupied, and visiting, picnics, excursions and all sorts of social recreation, are the order of the day.

As we were taking a walk the other evening after a shower, when every bird in the grove had tuned his throat and joined the chorus, one of the company referred to a very strange statement that is reported to have been made by Dr. Butler, who spent several years in the missionary work at Lucknow and is now on a visit to the United States. The paragraph has appeared in many newspapers and is to the effect that in India the birds do not sing, the flowers (excepting roses) are not fragrant, and the women, excepting Christians, never indulge in a hearty laugh! Or rather, these things are true of the Indian flowers and birds and women that have come under Dr. B.'s observation Just as this unique experience was referred to, a hill blackbird in a tree above us, redoubled his efforts and attracted our attention from the general chorus to his own exquisite song. His tones were so sweet and rich that we stopped and listened for some time, and the song was so varied that one of the company expressed a doubt as to its being the song of a single bird. He thought there must be different kinds of birds singing in succession. But it was the song of one alone. In the dusk of evening when this blackbird or black thrush (*Merula simillima*) sings his finest and longest songs, I have frequently approached him and watched the songster while he poured out the liquid melody. We have also a small blue thrush, (a *Callene*) that sings very sweetly, and a rusty-breasted laughing thrush (*Troachalopteron Jerdoni*) whose bell-like notes are ringing as I write, in different directions. Then the song of the skylark, the Lavrock, may be heard any day by going into the fields, He sings as he flies and continues his song for several minutes without cessation, mounting higher and higher, his notes becomes louder and more exstatic, till the eye fails to see him, though the ear is still charmed with his varied melody. There are also other larks and pipits that sing in the fields and bulbuls of various kinds that make the groves vocal. I have heard the Shama, the Indian nightingale, but once. It was when I was belated at the foot of these hills on my way to Periakulam. But the Shama is said to be common in Bengal and along the foot of the Himalayas. How Dr. B. or any one could live in India several years and not be once charmed by the song of our birds is beyond my means of explanation. And as to the fragrant flowers of India whose perfumes load the air around them, the list of their names would fills columns of the *Guardian*. Surely the Jessamines are fragrant and we have nine or ten species. And then we have tuberose and the gandarāz or king of sweets, and various sweet-scented verbenas and orange and lime trees that occur in every garden. The blossoms of many of our trees and climbers are exquisitely fragrant. For common examples, we have the Pride of India and the Margosa, the fragrant Acacia, the Sōn champa and the Quisqualis. I should judge that half of the forest trees produce fragrant blossoms. And any one who has been among the people of India knows that the girls are given to giggling and that women of every caste and condition do laugh and laugh heartily.

We may excuse such a traveller as Bayard Taylor for his misapprehensions and unfounded opinions. But a resident missionary, like Dr. Butler, can hardly be excused for making such sweeping statements, that the veriest tyro can shew to be untrue. The truth is that things and people in India are in most respects like things and people in other parts of the world. For one, I am obliged to you for reprinting a few weeks ago that paper by the Rev. Mr. Caldwell, Missionary in Tinnevelly, which shows that the Christianity of the Native Christian Community of India need not shrink from comparison with the Christianity of England. But comparisons are odious, and it is much to be regretted that those so often made to the prejudice of India are so unqualified and unfounded.

Cloud Land, 14th May, 1867. S. B. F.

Epitome of News.

SATURDAY, May 25, 1867.

—The next Overland Mail is announced to leave on the 9th of June, at 5 P. M.

—The P. & O. Co.'s Steamer *Azof*, from Bombay to Suez, with two lighters in tow, sprang a leak in the Red Sea. The *Times of India* says: "The water gained on them so rapidly as to put the fires out, and place the vessel in great danger of foundering. The engines being rendered useless, the ship was put before the wind, and every possible effort made by pumping and bailing to keep her afloat. While in this condition she was spoken by S. M. I. steam transport *Sarthe*, which, after rendering all the assistance possible under the circumstances, turned round and took her in tow for Aden. Some little time afterwards they were overtaken by the P. & O. Co.'s steamer *Candia*, which vessel took charge of the *Azof*, enabling the *Sarthe* to resume her voyage to Suez. The *Candia* in her turn turned the disabled vessel over to the *Ellora*, and the latter towed her into Aden, where they arrived at noon on May 15th. A small portion of her cargo had been thrown overboard to lighten the vessel, and the remainder she discharged at Aden."

—A Seedee, named Salmin, stabbed another on Thursday night, and on Friday when an attempt was made to arrest him ran a muck in which he stabbed six or eight persons. Most of these persons are now in the hospital, and one or two of them in some danger. The man was arrested.

MONDAY,—May 27, 1867.

—*Indian Public Opinion*:—"The Maharajah of Jeypore has followed our example. His Highness has ruled that pilgrims from Hurdwar should not be allowed to return to the city unless allowed to do so by the doctors or hakeems who have been appointed in different stations of the Raj, and especially on the road leading to Agra to examine the state of health of the pilgrims.

—The following Statute passed in the days of Edward I, is published by the *Our Paper*: "No forestaller shall be suffered to dwell in any town who manifestly is an oppressor of the poor and a public enemy of the country—who meeting grain, fish, herring, or other things, coming by land or by water to be sold, doth hasten to buy them before another, thirsting after wicked gain, oppressing the poor, and deceiving the rich; and by that means goeth about to sell the said things much dearer than he that brought them: who cometh about merchant strangers that bring merchandize offering them help in the sale of their wares, and informing them that they may sell their wares dearer than they meant to have done, and by such craft and subtlety deceiveth a whole town and a country."

Our Paper points out that these forestallers were just brokers.

—The same: "One of the Maharaj fraternity is now in Kurrachee draining the pockets of the Hindoos. He goes about as if he were a prince of the blood, with chopdars carrying silver maces before him; and he is reaping a rich harvest, for his people believe him to be a living god, and flock in hundreds with rich offerings to him: making their presentations, they fall down at his feet and worship him. His name is Acharya Maharaj."

—The English Mail of May 3rd arrived on Saturday. Heads of intelligence:

The French and Prussian Governments have both announced the suspension of all warlike preparations.

The personal interposition of Queen Victoria and the Czar is said to have greatly influenced the pacific decision of the King of Prussia.

The Prussian Parliament has been convoked for the purpose of confirming the constitution of the new North German Confederation.

The coronation of the Emperor of Austria as King of Hungary is fixed for June 2.

Another rising in Spain is reported. Several armed bands are in the field in Catalonia.

The latest news from Mexico is confirmatory of the critical position of the Emperor Maximilian.

One of Mr. Gladstone's abandoned amendments to the Reform Bill, reducing the term of residence from two years to one, was moved on May 2 by Mr. Ayrton, and carried against the Government by 278 votes to 197. Mr. Disraeli thereupon suspended the further progress of the bill until he had consulted his colleagues. It is believed the Government will accept the decision.

Lord Derby has resumed his public duties

Numerous meetings have been held in opposition to the Government Reform Bill, and to express confidence in Mr. Gladstone.

The projected Reform demonstration in Hyde park on May 6 has been prohibited by the Government, but the Reform League have resolved not to abandon their intention.

Mr. Walpole has given notice of a bill for the regulation of the royal parks.

Doran and Burke, two of the Fenian leaders, have been convicted of high treason and sentenced to death.

General Marcus Slade claims the Slade baronetcy and estates, and has brought an action of ejectment against Sir Alfred Slade, which is now being tried in the Court of Exchequer.

The London tailors' strike still continues, and the dispute is becoming more embittered. The Paris tailors' strike is believed to be nearly at an end.

The French enterprise of the employment of the *Great Eastern* to bring passengers from America to visit the Paris Exhibition has proved a complete failure.

—*Overland Mail*:—Formal service of the citation in the case of the Bishop of London *v.* the Rev. A. H. Maconochie, M.A., incumbent of the district church of St. Alban, Holborn, has at length been made, the legal document having been served upon the rev. gentleman while he was hearing "confession."

It is said that Mr. Gladstone plainly told certain bishops who applied to him for advice, that he would strenuously oppose any attempts to curtail the liberty of the Anglican Church with regard to external religious observances.

In New York, the carpenters, earning 6 rupees a day, have struck, and many other trades with them.

A telegram from Barcelona announces that great agitation reigns throughout Catalonia, and several armed bands are stated to be in the field, whose watchwords are "Prim and the Republic," "Down with the Queen and Narvaez."

Mr. John Henderson, of Park, died on May 1, at the family residence in Renfrewshire, at the age of eighty-five years. Mr. Henderson, who was one of the largest East India merchants in London, is said to have given away between 30,000*l.* and 40,000*l.* a year for religious and beneficent objects.

In the *Times* office a new printing machine is erected, which will, it is said, print 20,000 copies of the paper per hour. It will print on a continuous sheet, which will afterwards be cut into separate copies of the *Times*.

—The *Englishman*:—"Syud Toorkee, brother to the late Sultan of Muscat, has retired to Deebaye. He has notified, it is said, his abandonment of all claims to succeed to the prejudice of the reigning Prince Syud Salim."

—The *Overland Mail*:—"One of the gentlemen called to the bar, on 30th April last, at the Middle Temple—Budroodeen Tyabjee—is a Mahomedan. He is the first person of that persuasion who has been called to the English bar. The oaths of allegiance, &c., were administered to him in the usual terms, but he was sworn on the Koran. He intends to practice at the bar in Bombay.

—A soldier of H. M.'s 4th, named Shorter was drowned in the Harbour, on Wednesday last.

—An address of thanks to Lord Sydney Godolphin Osborne, from the Brighton Church Association, has been presented. He replied: "I have no hope myself of any real good being done in the matter, until the proper legal tribunals have decided whether we have, for nearly three centuries, lived under a delusion that the Established Church, as such, has no place within her pale for bishops, or clergy who follow purely Romanist practices, and preach the doctrines we believed to have been repudiated at the Reformation.

"If extreme Ritualism is declared to be legally consistent with the Articles, Canons, &c. of our Church, it will then be for those who value religious liberty, abhor the slavery of Popery, to seek another "Reformation;" failing in this, to cling to the truth as our martyred forefathers held it, and worship in union, as God in his providence may permit."

TUESDAY,—MAY 28.

—The *Daily Review* (Edinburgh), after remarking that *fifty millions* of gold are held by the two national banks in London and Paris, and that some outlet must be found for all this money, says: "Forty years ago there was a grand burst of speculation in the cotton trade, which caused the midland counties of England to be covered with manufactories, and widened the basis and built up the superstructure of what is now the most important trade of the country. The latent powers of the spinning jenny and the power-loom were at length fully recognised, and enterprising capitalists and traders were not slow to give the world the benefit of what they could produce. This, again, was followed by the inauguration of our railway system. George Stephenson had demonstrated by his "Rocket" the tractive power and the speed of the iron horse, and soon thereafter began the railway mania, which, from beginning to end, has absorbed no less than four hundred and fifty millions of capital. This progress of railways again gave rise to an immense increase in the iron manufactures of Scotland and Wales, and machine and engineering establishments sprung up in every direction. These, in their turn, were followed by the rise of shipbuilding on the Clyde and elsewhere; and in many other directions, such as in the telegraphic system and in weapons and implements of war, has invention, followed by speculation, done much for the general good. But it looks now as if all these various branches had attained their full growth, and that we must find out some new field wherein to invest our unemployed wealth.

"Our cotton factories are sufficient not only to clothe ourselves but the civilised world besides—their powers of production are considerably beyond the demands made upon them; and we have covered our island with a network of railways to which it would be folly now to make any considerable addition. So it is with our ocean steam and sailing ships. The vast number lying idle at moorings shows that we have nothing to do in this direction but to replace those that may from time to time go out of existence. *It looks as if some industrial achievement must be accomplished ere another track of speculation can be begun.* How or from whence it is to come is the problem awaiting solution."

Meanwhile it thinks an outlet for capital might be found in India and the Colonies.

—It has been arranged that the Overland Mail steamers shall in future leave Bombay at 5 o'clock in the afternoon, instead of at 10 o'clock in the morning as at present.

—*Times of India*:—"Yesterday morning the Bombay Government received despatches from Dr. Seward, the British Consul at Zanzibar, dated the 28th of April, in which the writer expresses strong hopes of the safety of Dr. Livingstone. It appears from the despatches that Dr. Seward had instituted inquiries concerning Dr. Livingstone amongst the people who had recently arrived at the East Coast from the part of the interior where the Doctor is alleged to have been murdered; but none of them had heard any rumours concerning his death."

—*Delhi Gazette*; May 23d: "We published an extra yesterday giving an account of the panic at Meerut. The following further particulars may be depended on. A letter was found, some say in Meerut, some in Seharunpore, written in Hindee character, evidently a circular letter and forwarded by the Commissioner to the Magistrate, with instructions to take it to General Troup. There was considerable difficulty in deciphering it, for it was not considered judicious to employ a native to read it, and it is not a bad comment on our present system of examination for interpreters, &c., that in a large station like Meerut it was ever so long before any one could be got to read the letter! When read it was found to contain threats of rather a vague nature. Still it was deemed by General Troup wise to take precautions, and commanding officers were warned to be on the alert; this was on Saturday evening.

"Stories got about, and the most extraordinary panic seized people, not only at Meerut but at Delhi. At the latter place people had their carriages ready and things packed prepared to make a start. At Meerut it was equally great, while at the same time there were people there who never heard anything of it till it was all over. The panic lasted all Sunday, and culminated on Sunday night and Monday morning. Exaggerated reports were conveyed to Gazeeabad by the railway employes and others having families with them, sent their wives and children into Delhi, and several carts loads of ammunition were sent out to the railway station. But the alarm at Gazeeabad was mainly owing to reports brought in by some police sowars that, "mutineers" were at Begumabad. looting the place, and were coming on to Gazeeabad. At the same time, by some strange coincidence, reports were spread at Meerut of imaginary disturbances at Delhi."

—*Times*; Paris:—"The great novelty of the Exhibition is to be found outside the Palace, in the surrounding parks, where the splendours of the day will be followed by the still more attractive brilliance of the night. Nothing like what is now in preparation has yet been seen; the fame of it when it is ready will ring across the world; and it is reckoned here that throngs will come to enjoy it such as never were gathered together at any previous Exhibition.

When we enter the park we find ourselves amid a confusion of structures, the purpose of which it is difficult at first to understand—temples, churches, lighthouses, palaces, cottages, museums, tents, windmills, aquariums, stables, dens for wild beasts, hothouses, greenhouses, summerhouses, theatres, lakes, cascades, fountains, hustings, barracks, caves, grottos, model farms, letter-boxes, gardens, kiosks, chalets, statues, panoramas, restaurants numberless, clubs, shops, cloak rooms, telegraph offices, money-changing offices, and an infinity of others. It is proposed that this great park should combine within itself the attractions of Cremorne, of the Zoological gardens, of the Botanic gardens, of the Polytechnic Institution, and of the Crystal Palace at Sydenham."

—Bombay will only begin to recover from its depression, says the *Bombay Gazette*, when the last liquidator has given in his last report.

WEDNESDAY,—MAY 29.

—*The Record*: "Nothing is more characteristic of the Tractarian party than their dishonest dealing with the Word of God. Examples of this occur continually. Last week, one of the journals of that faction, *The Church News*, wound up a foolish boast of the great increase of Romish absurdities in the Church of England, and an exhortation to further acts of superstition and idolatry, with a profane perversion of God's words to Moses, "Speak unto the children of Israel that they go forward." We extract another instance from a Ritualistic almanack for the present year, called *The Portuary Kalendar*. In this case the author prefers the Sarum Use to that of Rome. He says, "It may seem strange to a congregation accustomed only to penitential hues in Lent, to see the altar vested in red on the first day of that season, and also on Maunday Thursday, Good Friday, and on the morning of Easter-even. But it should be enough that our Church so wills it .....The Roman Use of white on Maunday Thursday, and the stripped altar on Good Friday, have their significance, but it is not for us to follow our ideas of what is most suitable. 'To the law and to the testimony.'" The appeal is not to the Word of the living God, but to the Missal according to the Use of Salisbury! Again, Psalm cxxx. ("De Profundis") is becoming usual as a part of the service at Ritualistic funerals; with what propriety it is difficult to say, unless the words "Out of the depths" is understood as referring to purgatory."

"The Rev. J. H. Bromby, who has just resigned the vicarage of the Holy Trinity, Hull, was in the 70th year of his incumbency, having succeeded the Rev. Joseph Milner, the Church historian, in 1797. The Rev. gentleman is in the 97th year of his age; he is in good health, and in the prefect possession of his faculties."

"The people of Baltimore were called upon the other day for a vote *en masse* to decide whether cabs should be allowed to ply in the streets on Sunday. The result was that 11,039 votes were given in favour of it, and 9,056 against."

THURSDAY,—MAY 30.

—*Bombay Gazette*: "It is imagined that no notice has been given of the new light to be shewn on Kennery light-house on and after the 1st of June. Notice was, however, sent by the Government of Bombay to the Government of India in November last that the light would be shewn on and after the date mentioned, also to the Governments of Ceylon, Mauritius, Australia, and Hongkong. Notice was also sent to the Secretary of State for India who, of course, communicated it to the Admiralty, and the Admiralty has published it in England in the usual manner."

But when was it published? Ships that sailed from Europe in December are still arriving here. The pilot-boats ought to cruise out-side the harbour all through the month of June.

—Total vaccinations in this Presidency last year, 379,497, an increase of 21,319 on the previous year.

—*Bombay Gazette*: The parties who were stabbed the other day in Telee street by a Seedee, are progressing favourably in the Jamsetjee Hospital, only the policeman Sheikh Ismail was slightly worse yesterday, but no fear is entertained of his life."

"From and after the 1st June next, there will be six deliveries of paid letters instead of three all over the Island of Bombay at the following hours:—

A. M.	P. M.
8, 10, 11½.	12½, 2, 5.

The delivery of *unpaid* letters will be confined to two hours, viz., at 10 A. M. and 2 P. M., and of Banghy Parcels to one hour, 11½ A. M. On Sundays, there will be two deliveries of letters only, at 8 A. M. and 2 P. M.

Letter Carriers, instead of commencing delivery from the General Post Office in the Fort only, will do so from 9 different Branch Post Offices, exclusive of the General Post Office in the Fort, from which light carts will convey the Mails speedily, and regularly to the Branch Offices."

—*Friend of India*: The same: "The famine is still sore in Orissa. As the season progresses, the stocks of the people become exhausted and work diminishes. Take the last official information. Even n Poore, which like Balasore suffers less than Cuttack, "there is a great increase among the applicants for relief." But we are doing our duty this year, and "the people apply for relief in time instead of waiting till it is too late." Even the priests, denied the rich offerings from a people now impoverished and thousands of pilgrims who no longer come, suffer great distress. The Assistant Collector of Cuttack estimates that the stocks in the hands of the people will be all consumed by the beginning of July. July and August will be trying months, for the rains not only isolate villages and stop importation except along the banks of rivers, but they arrest work and make the relief operations doubly difficult. At the end of August the Bealie crop of rice will give the first glimpse of hope."

—The *Southern Cross* has an article on the words 'I have lost a day,' beginning, "Thanks are due to the glorious old heathen who uttered these memorable words," and presently adding, "We think that his memory was bad, and that probably he had done much, but his inner consciousness was moved, that he *had not done enough*. Verily, of men who are thus moved is the Kingdom of Heaven." The High Church is sometimes broad enough.

—It was suggested at the York Congress in October last that the ten days between Ascension Day and Whitsundtide should be specially devoted to sermons on the subject of Missions, and to special prayer for the out-pouring of the Spirit of God upon all flesh.

FRIDAY,—MAY 31.

—Complaints are made of the exorbitant rates for the carriage of parcels on the G. I. P. Railway.

—The Indo-European telegraph is working well just now. Almost every day, English telegrams of the previous day are received in Bombay.

—Hongkong, 13th, via Galle:—The Japanese Government have given formal notice that they are prepared to open to British subjects, on 1st Januar

port of Hiogg, and another port on the west coast of Japan.

No important news from the North.

The Nienfie are still in arms.

Trade at Hankow during March did not suffer from the movements of the rebels.

—Rs. 95,000 have been contributed for the improvement of the Cathedral; Government give Rs. 60,687; Rs. 18,521 are still required; making a total of one lac and three quarter spent in the *embellishment* of this one church edifice. The fountain is anything but an improvement. Meanwhile some of our orphanages are languishing for the means of giving food to the children.

—Deaths last week, 319, being 125 less than the mean of the last five years.

—*Times of India*:—"The *Jam-e-Jamsheed* understands that a handsome testimonial, which was set on foot some time ago by his friends and admirers, is about to be presented to Bhimjee Jewanjee Randerna, the celebrated Parsi bone-setter in Bombay, for his valuable services to the community in bone-setting. Dr. Bhimjee's skill as a bone-setter has for a long time been observed by both the Native and European community of Bombay. Many European sailorss, coming to our Harbour with injured limbs, not succeeding at the hands of European doctors have had their bones set to rights by the Native doctor. European medical men, of the highest reputation, have borne testimony to Dr. Bhimjee's skilful operations in bone-setting, and have certified to him accordingly. Among these certificates, continues the writer, we observe one from Sir Bartle Frere, our late Governor. In his last tour through Kattayawar, Sir Bartle had one of his legs injured, and had recourse to Bhimjee, who set it up in excellent order."

—*Bombay Gazette*; Alexandria, May 11th:—"From Thessaly the news is that the excitement fast culminating along the frontier. The women and children are said to be crossing *en masse* to the Greek territory upwards of 1,200 families having thus migrated already. Most of the adult males are in armes as "brigands" after having burned their own villages. The Greek Government are continuing their preparations, and have now about 25,000 men under arms, for whom breech-loaders are last arriving from Europe. A number of torpedoes for the defence of the Ports have also been received; but in Athens as in Constantinople, the want of money, the chief "sinew" of war is most feit."

—The *Gazette* learns from a Mahabaleshwar correspondent that the Rev. Mr. Boyd, of the Scotch Free Church, has been thrown from his horse and is lying in a precarious state. Our own accounts are by no means so alarming. A friend writes. 'It is not thought that Mr. Boyd is seriously hurt.'

—*Bombay Gazette*:—"We are glad to notice the appointment of Mr. Alexander Brown, of Messrs. W. Nicol and Co., to the vacant seat in the Legislative Council of Bombay. By his high character, his public spirit and his prolonged and varied knowledge of commercial affairs in this city, Mr. Brown is eminently qualified to discharged satisfactorily the important duties of the honourable position to which he has been raised."

"We hear that a few days ago a party of pious coolies from Mahim and Bandora went on a pilgrimage to the caves of Karli, and, thinking the shrines and statues of their gods were kept in a very dirty condition, deliberately covered over all the walls and carved pillars of the caves with a thick coat of whitewash. Some of the gods were afterwards touched up with paints of various colours to give them a more brilliant appearance."

—Mr. Syed Hassan el Medini has been appointed Acting Fourth Judge of the Small Cause Court."

—Dr. Sinclair does not intend to proceed to Europe.

—There has been fearful mortality from fever in Mauritius. 10,000 persons died in April out of a population of 340,000. Up to may 6th there were no signs of abatment.

TELEGRAPHIC NEWS.

London May 13th.—The Italian Budget provides an extraordinary tax of six hundred millions on Church property, only on cessation of the forced currency.

The Bombay mail of April 20th was delivered in London to-day.

16th.—At a meeting of the National Reform Union a resolution was passed pledging a renewed agitation to remove the restrictions of the franchise.

The *Moniteur* eulogises the attitude of Lord Stanley on the Luxembourg question, and says it will *solidarety of inters (?)* between England and France.

22nd.—Earl Derby has stated that America has admitted the principle of the arbitration of the Alabama claims. The negotiations are continuing satisfactory.

23rd.—Lord Naas has introduced a Bill into Parliament prolonging the suspension of the Habeas Corpus Act in Ireland until March.

The Emperor of Austria has opened the Reichsrath and has urged the ratification of the arrangement with Hungary.

The Czar of Russia, the Sultan of Turkey and the King of Prussia are going to Paris in June.

24th.—H. R. H. the Duke of Edinburgh has, gone to Marseilles to join his ship, the *Galatea*, and will proceed thence to India, China, Japan and Australia

In consequence of Mr. Hodgkinson's amendment (abolishing compound householders) Mr. Disraeli has introduced a clause in the Reform Bill, by which compounding is permitted where the landlord and tenant agree, in which case the tenant loses his vote.

An important debate has taken place in the House on the state of Ireland.

The Fenians are preparing for a fresh invasion of Canada.

The death of Sir Archibald Alison is reported.

25th.—In the House of Commons last night, Lord William Hay called attention to Sir Stafford Northcote's despatch regarding the claims of the Maharajah of Mysore, and argued that the Treaty of 1799 was purely of a personal nature.

Mr. Smollett, Col. Sykes, Mr. Coleridge and Major General Rawlinson warmly approved the despatch.

Sir Stafford Northcote warmly defended the decision of Government. Their object, he said, had been the avoidance of entering into minute enquiries concerning the *Charter* (? Partition) Treaty, which leaves open the argument on both sides, Their decision, he continued, was guided less by the language than by the spirit of the Treaty. It was wisely intended, and made upon grounds of general policy. Sir Stafford then enlarged on the importance of developing native talent for purposes of self-government.

Lord Cranbourne cordially approved the action of Sir Stafford Northcote in overruling the majority in the Indian Council, and said that the despatch expressed his own views.

The Maharajah of Mysore has been appointed Knight Grand Commander of the most exalted order of the Star of India. The Chief of Edur (?) Mr. Daniel Elliott, Mr. George Frederick Holvey, Generals Williams, Hill, Vincent and Eyre, the Rajah of Sodhberchund (?) Mr. Henry Lacon Anderson, Mr. Richard Temple and Colonel Arthur Phayre have been appointed Knight Commanders of the Star of India.

27th, morrning.—Great exertions are being made to obtain the reprieve of the Fenian Burke who was sentenced to death.

Earl Derby in replying to a deputation consisting of members of Parliament said that the Cabinet had decided upon executing the sentence.

Five more Fenians have been condemned to death.

Mr. Hodgkinson opposes Mr. Disraeli's new compounding clauses.

Evening: Latest advices from Constantinople state that the Sultan is coming to England.

Government has granted a reprieve to the Fenian prisoner, Burke.

28th.—The County Franchise has been settled at twelve pounds.

Mr. Disraeli has withdrawn the objectionable portions of the clauses of the Reform Bill referring to compounding.

Morning sittings are to be held on Tuesdays and Fridays for the further consideration of the Reform Bill.

Prussia has made overtures to Denmark relative to North Schleswig.

The Bombay Mail of May 14th reached Suez on the 26th inst.

The *Elkora* with the Bombay Mail of May 18th left Suez for Bombay on the 27th inst.

29th.—The House of Commons have rejected Mr. Scrope's amendment to the Reform Bill, disfranchising occupiers under £4.

The first *post* (? part) of the Reform Bill has been adopted.

Compounding has been abolished.

Mr. Disraeli has withdrawn the fancy franchises

Latest advices from Mexico state that Juarez had captured Queretaro, taken Maximilian prisoner, and ordered him to be shot.

THE GIFT OF TONGUES.

The introduction of the Gospel and its rapid spread in the world were aided, to a very great extent, by the marvellous and supernatural phenomena by which it was accompanied. These are described as "signs and wonders," that is to say, as significant and symbolical in their character, startling, and sometimes alarming in their immediate effects. Among the most prominent of these was what is commonly called, "the gift of tongues." The importance of this strange phenomenon, or new power, was pointed out immediately by Peter, who explained to the crowd on the day of Pentecost, that it was the direct fulfilment of one of the most striking of all the prophecies that were confessedly Messianic. "This is that which was spoken by the prophet Joel." On a subsequent occasion, it was accepted by him as an indisputable proof, that Cornelius and his household had received the Holy Ghost. It was apparently the only immediate sign, in fact, either granted or looked for, that the Holy Ghost had been received, not only in Jerusalem * and Cæsarea,† but also in Ephesus‡ and Corinth,§ and in all probability, in Samaria; ‖ it was the first outward and visible sign of the presence and power of the Spirit of God. And, whilst Peter seized upon it as the proof that the prophecies of the past had received their fulfilment in Jesus of Nazareth, whom God had raised up, and who was "by the right hand of God" exalted; Paul devotes so large a space, and assigns so prominent a position to his discourse upon the *charisma* or gift as to warrant the conclusion that he not only aimed at fencing it round, because it had been abused, but that he looked upon the phenomenon itself as one of very great importance, in relation to the welfare and prosperity of the Church.

Yet, by almost universal consent, this singular and important "wonder and sign" has been suffered to fall into the shade, and the question is rarely asked, or answered with thoughtfulness and care, What was this gift of tongues? One reason for this is no doubt to be found in the fact, that it is accepted as a settled and unquestionable conclusion, that the gift simply consisted in the supernatural ability to preach the Gospel in foreign languages; whilst many are altogether unaware of the serious, if not insuperable, difficulties which such a theory has to encounter. And another, and perhaps no less cogent reason, is that one of the only two admissible answers, is so bound up with the name of Irving, that a vague dread of Irvingism creates an invincible prejudice against an interpretation which has gained so unenviable a notoriety, and leads many by a natural reaction, to cling the more tenaciously to a theory, which presents the best safeguard against any such outbursts of fanaticism.

From very early times many different opinions have been held by theological writers, as to the precise character of the phenomenon in question. The great majority have assumed, without reserve, that it was supernatural and miraculous; but there have been, at all events, a few who have attempted to explain it by the operation of certain well-known natural laws. The former, again, have differed widely from one another. The theory generally received has been the one already mentioned, *viz.*, that the gift was bestowed to enable the early Christians to preach the Gospel in the different languages and dialects of the earth. But some have supposed that the miracle was wrought upon the hearer, and not upon the speaker; so that whilst the latter was not conscious of speaking in any language but his own, the words fell upon the listener's ear in the language ordinarily spoken by himself. And others again have regarded the phenomenon as consisting in something entirely distinct from the ability to preach in the dialects of other men, and, in fact, as having no connection with the languages of the earth at all.

Of those who reject the miraculous theory, a few endeavour to explain the whole affair, as nothing more than an extraordinary example of somnambulism, mesmerism, or electro-biology. The speaker was *en rapport* with his hearers, who shared his thoughts, and seemed to hear him speaking in his own tongue. Others suppose that

* Acts ii. 4. † Acts x. 46. ‡ Acts xix. 6. § 1 Cor. xiv. ‖ Acts 8. 17 18.

the "speaking with tongues" consisted only in the use of unusual poetic language; that the speakers were "in a high-wrought excitement," which showed itself in figurative and mystic terms. There are others, again, who have suggested, as sufficient explanation of all that occurred, that the amazement expressed on the day of Pentecost was simply that the fact that Galilean fishermen should discourse on religious topics in the ordinary dialect of their every-day conversation.

Different theories of a speculative character have also been suggested by supporters of the common view. Augustine, for example, maintained that every one who had the gift of tongues, either did speak, or at any time, could speak in all the languages of the earth. Chrysostom supposed that a special language was assigned to each individual, and that this indicated at once the particular country in which he was called to preach the Gospel. Some imagine that the gift came with the occasion; others, that it was restricted to a certain number of languages, either seventy or seventy-five, according to the number of the disciples. And, lastly, the theory supported by Professor Plumtre in Dr. Smith's "Dictionary of the Bible," is that the disciples, on the day of Pentecost, only gave utterance to words which they had heard before. "At every feast," he says, "which they had ever attended from their youth up, they must have been brought into contact with a crowd as varied as that which was present on the day of Pentecost, the pilgrims of each nation uttering their praises and doxologies. The difference was that before, the Galilean peasants had stood in that crowd, neither heeding, nor understanding, nor remembering what they heard, still less able to reproduce it; now they had the power of speaking it clearly and freely. The divine work would, in this case, take the from of a supernatural exaltation of the memory, not of imparting a miraculous knowledge of words never heard before."

We shall not attempt to discuss these theories separately, but proceed at once to our own examination of this "sign and wonder." In doing so, we would lay down at the outset, the following three propositions, as warranted by the facts of the case, and indispensable to a just conclusion.

In the *first* place, no theory can be correct which denies the supernatural and miraculous, and reduces the phenomena to the operation of the ordinary laws of nature.

Secondly, no theory is admissible which severs the occurrence at Pentecost from the signs in the Corinthian church.

Thirdly, no theory can be complete which is not in perfect harmony with the historical narrative in the Acts, and also with the apostolic exposition in the Epistle to the Corinthians.

It is easy enough to find arguments in support of any theory, if we may assume, in opposition to the plainest words, that there was nothing supernatural or miraculous about the phenomenon at all; or if we may proceed upon the assumption that there was no connection whatever between the tongues at Jerusalem and those at Corinth, so that the statements of Paul furnish no clue to the nature of the occurrence at Pentecost, and the facts which took place at Jerusalem have no bearing upon the signs in the Corinthian church. But if we are not prepared to throw descredit upon the veracity and credibility of the writer of the Acts of the Apostles, it is impossible to read the carefully-written and elaborate account in the second chapter, and come to any other conclusion than that we have here the record of a *miracle* of of an unusually stupendous character. And, notwithstanding the fact that on the day of Pentecost, the disciples are said to have spoken "with *other* tongues," whereas the others are only said to have spoken "with tongues," there is no ground whatever for imagining that the variation in the expressions implies a diversity in the phenomena referred to. The accompanying circumstances are exactly thesame, the believer is filled with the Spirit, and begins at once to speaks with tongues; and the change in the expression is so small, that no unbiassed reader of the tenth or nineteenth chapter of the Acts would ever suppose that Luke is referring to a totally different occurrence from that which he has described in the second. And, although Paul usually adopts the shorter expression, yet, in his quotation from Isaiah, he gives his own free rendering, as if for the simple purpose of introducing a similar term to that employed in the Acts, "other tongues." But if the phenomena were the same throughout, no interpretation of the Epistle to the Corinthians can be correct which does not tally with the Acts, and no interpretation of the occurrence at Jerusalem can be correct which is not in perfect harmony with all the attendant circumstances on the one hand, and with the exposition given by Paul on the other.

What, then, were these "other tongues?"

There are many difficulties connected with the prevalent opinion, that the gift in question consisted simply in the ability to speak in foreign languages, and that the object for which this new power was conferred, was to enable the first Christians to preach the Gospel at once to all the nations of the earth. In the first place, there was apparently no necessity for any such gift in the days of the Apostles. So far as we have any reliable and trustworthy account of the labours of the first preachers of the Gospel, they visited no countries, where they could not be understood when preaching in one of the two languages with which they were already familiar. The state of the world at that time was very peculiar, and perhaps unparalleled. Through the Greek conquests, the diffusion of Greek literature, the demands of commerce, and the intercourse it promoted, the world was diglottic to an extent unequalled either before or since. In Judea and Galilee, for example, the ordinary conversation would be carried on in some dialect of Aramæan, but the Septuagint or Greek translation of the Scriptures would be understood from one end of Palestine to the other; and when Paul addressed the crowd at Jerusalem, who had gathered together with the expectation of hearing an oration in Greek, it is simply stated that they kept the more silence when they heard that he spoke in the Hebrew (Aramæan) tongue to them. Throughout the whole of the life of the Apostle Paul there is no recorded instance of his having ever addressed the people in their own national dialect or language, unless it were either Greek or Aramæan; whereas it is thought worthy of special notice in Acts xiv. 11, that when Paul was in Lycaonia, the people themselves "lifted up their voices in the speech of Lycaonia," the inference being certainly a natural one that Paul addressed them in his own tongue. But without dealing in conjecture, if we have not the actual discourses of the Apostles to refer to, we possess their writings in their own words. Now, these are all in Greek, and if we are warranted in assuming that the Apostles possessed the supernatural ability to preach or speak in the languages of other men, there is something inexplicable in the fact, that Paul should ever have thought of writing an Epistle in Greek to a Church at Rome. The only possible explanation of so strange a fact is, that the Apostle was not supernaturally endowed with the ability to write in Latin, and simply selected from the two languages, with which he was already familiar, the only one that would be understood in Rome.

Secondly, if we turn, on the other hand, to the different occasions on which the power to speak with tongues was actually exercised, we do not find a single instance mentioned in which there were foreigners present to profit by the gift (apart, that is to say, from the day of Pentecost, which we shall examine afterwards). In Cornelius' house "the Holy Ghost fell on all them which heard the Word," so that there were none present to hear but the companions of Peter. At Ephesus there is a simple meeting in private with twelve disciples, who "were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them and they spoke with tongues and prophecied." And at Corinth, again, whilst the Apostle speaks in his Epistle of the possibility of men that are "unbelievers or unlearned" coming in, he never hints at the probability of their being visited by foreigners as a reason for the exercise of the gift of tongues. If, therefore, we assume that the new gift bestowed upon the Church was the ability to speak the languages of other men, we are brought to the following marvellous result, that a gift of the greatest practical worth was in the possession of the Christian Church, but that this gift was generally used where it was not needed, and when needed, was not used.

But, thirdly, the greatest difficulty connected with the common opinion arises from the full and distinct exposition given by the Apostle Paul of the gift as it appeared in the Corinthian church. And if we had only the fourteenth chapter of the First Epistle to the Corinthians to deal with, it would certainly never have occurred to any one, that the gift referred to was such as is commonly supposed. Let us carefully analyse the chapter in connection with the popular theory.

1. If the gift were conferred to facilitate the preaching of the Gospel to foreigners, the object must have been *to speak to men*. But Paul says, (v 2): "he that speaketh in a tongue speaketh *not unto men, but unto God*.

2. The intention must also have been that he might *be the better understood*. Yet according to Paul (v. 2) "*no man* understandeth him."

3. With such a gift he would certainly study *to make things clear*; whereas, the fact really was (v. 2) that he spoke "*mysteries*," *mysteria*, things hidden or obscure.

4. The purpose of all language being that we may communicate our thoughts to others, such a gift could only have been conferred to enable them the better *to edify others*. But this was not the case: "he that speaketh in a tongue *edifieth himself*" (v. 4).

5. One of the principal objects of such a miraculous power would certainly be, that when they preached to foreigners *there might be no need for an interpreter*. Yet the peculiarity of "the tongue" was, that it always needed interpreting: "if any man speak in a tongue, let it be by two, or at the most by three, and *let one interpret*" (v. 27).

6. At any rate the possessor of such a gift would be always able to *interpret his own words*, and would be the person most qualified to do so. Just as an Englishman who might find it impossible to translate into French, would never be unable to translate his own French back into English; so whatever the difficulties connected with speaking in tongues might be, it could never be difficult for the possessor of such a gift to render his own Persian, Coptic, &c., back into his native tongue. Yet the ability to interpret was a power as supernatural and miraculous as the "tongue" itself: Let him that speaketh in a tongue *pray that he may interpret*" (v. 13). "If there be *no interpreter*, let him keep silence in the church" (v. 38).

7. The ordinary theory assumes that the gift of tongues was intened as a special qualification for *preaching*. Yet this is the one thing with which it is never associated. The men in Cornelius' house spoke with tongues and *magnified God* (Acts 10, 46). And in 1 Cor. xiv. 14—11, the only things which Paul associates with this spiritual gift, are *praying, singing*, and *giving thanks*.

8. It is impossible to see what opposition there could be, or even where the point of distinction is, between speaking in any number of languages and *speaking with the understanding*. If there be any one thing which requires a special activity of the understanding, it is just this. Yet Paul affirms: "If I pray in a tongue, my *understanding is unfruitful*," (v. 14); and says, "I had rather speak five words *with my understanding*, that I might teach others also, then ten thousand words in a tongue" (v. 19).

9. Lastly, the ultimate intention of such a gift would assuredly be to *facilitate conviction and conversion*. But Paul says, that this was just the thing which would not be effected by speaking with tongues. Prophecying would produce conviction; but tongues at the most could only serve as "*a sign*," and would some times lead men *to say they were mad* (v. 22, 23).

Apart then from the account which is given in the second chapter of the Acts of the Apostles, every word in the New Testament points to but one conclusion, *viz.*, that the gift of tongues was altogether supernatural or celestial in its character as well as in its origin; that it did not consist in any ability to speak the languages of other men, and had no connection whatever with the preaching of the gospel. Whether the possessor of this spiritual *charisma* spoke with tongues in perfect solitude or in a public meeting of the Church, it was to God that he spoke and not to man. Under the influence of feelings wrought up to the highest pitch of ecstatic excitement by the Spirit of God, he lifted up his voice to God; not in unintelligible jarpon and wild unearthly shrieks and groans, but in sounds of lofty praise, such as never were uttered by human lips before, and from their very sublimity proved that their origin was heavenly and divine. The "groanings which cannot be uttered" found here and there a fitting language, perhaps not far removed from the words which Paul heard, but could not utter. The speaker was no doubt conscious of the full purport of his new tongue, for he edified himself; but he could not interpret himself at the time, though occasionally; he could do so afterwards, however, much may have been lost in the rendering. The tongue originated with the Spirit of God; yet for all that it was possible to organize, to control, and even to suppress them. But when once the

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emotion was indulged and the strong feeling let loose, it was apparently impossible to stop it, and the speaker was driven on like Saul when he prophecied, till wild confusion was the result. In any case it was a "sign," a mightier proof than any ability to speak in foreign languages would possibly have been, that the power of God had come down into men.

Let us now turn to the Acts of the Apostles. Does not the account which is given there upset our hypothesis, and prove that on one occasion, at least, the gift of tongues did actually consist, and is plainly said to have consisted in the ability to speak in, at least, fifteen different dialects and tongues? By no means. In this account of the event which occurred on the day of Pentecost we find no refutation, but rather a strong confirmation, of our opinion; and maintain unhesitatingly, that even the disciples did not speak in the languages named; that the writer of the Acts neither affirms, nor intended to imply, that they did so, and that it is only by forcing his description that such a conclusion can be drawn from the passage.

We have only to picture the scene to our own minds. There are a hundred and twenty persons assembled together in one place, waiting and looking for the promise of the Father. Suddenly a rushing wind is heard, which seems to come directly from the sky, and it not only shakes but fills the house where they are siting. Immediately afterwards a brilliant light is seen; tongues of fire rest upon every head, and, as the spirit of God, with new and mighty force, fills every heart the hundred and twenty at once and together give expression to their excited and exalted feelings in a language suited to their emotions, and praise God "with other tongues as the Spirit gave them utterance." While they are thus engaged, the report of some strange phenomenon spreads through the city, and a crowd gathers, which swells at length to at least three thousand men. As this crowd is collecting, the amazement becomes most intense; for, whereas the disciples still continue their praise, the devout men out of every nation under heaven," as soon as there is order enough for them to listen at all, hear every man in his own tongue wherein he was born. Now, upon the ordinary theory that the disciples spoke in all these different languages, the question at once suggests itself, by what process could the three thousand be enabled to understand what they were saying? Just imagine an Englishman, a Frenchman, and a German all speaking together to a mixed congregation, composed of men from these three nations, not a syllable would be understood. Even if twenty Englishmen were to speak all at once to a hundred of their own countrymen, not a man present would comprehend a word that they said. But if, instead of twenty, there were a hundred and twenty all speaking together, and that not in one language but in fifteen languages at least, whilst the men who understood those languages were mixed together in a crowd of no less than three thousand, a moment's consideration will show that, on any hypothesis, it could only have been by a miracle that they could hear them speak in their own tongues the wonderful works of God. Nothing but a careful distribution of the crowd, by which all the men of a nation should be grouped together, whilst one of the disciples addressed them; or a well-arranged programme, according to which only one disciple should speak at a time, and the different languages should be taken in turn, could possibly accomplish the end desired.

How different is anything of this kind from the simple words of our narrative? The hundred and twenty are pouring out their feelings before God in unwonted sounds, apparently in perfect unconsciousness of the gathering crowd. The multitude swells and still they continue their songs of praise. But as "the devout men" listen, a new miracle appears. "What meaneth this?" says an Egyptian to his neighbour, "Are not all these Galileans, and yet I hear them declaring in my own tongue the wonderful works of God." "Surely that cannot be," replies his astonished Mesopotamian brother, "their words fall upon my ear, like the familiar sounds of my own distant home." Thus the amazement swells, as the same question and answer run the whole circle round, and it is found that "they hear every man in their own tongue wherein they were born." And when the astonishment has reached its height, the wonderful sign ceases, and Peter rises to explain that "this is that which was spoken by the prophet Joel."

The only objection that we can imagine it possible for any one to offer to this explanation, is that it requires a double miracle. But the force of such an objection is taken entirely away by the fact, that whatever theory we may adopt, it will still be necessary to assume that a double miracle was wrought, if we are not prepared to deny that there was any miracle at all, and if the words are to be understood in their literal and grammatical sense. An orderly grouping of the crowd, according to their separate languages, would have been a second miracle; unless, indeed, there had been collusion beforehand. And we must either assume that the disciples spoke at one sitting in all the languages of the earth, or admit that a second miracle was wrought in the inspiration of the disciples to know precisely what countries were represented in that large crowd.

And why should we be so afraid of the conclusion, that the grandeur of the New Dispensation was displayed in the fact that a double miracle ushered it in? We are quite ready to admit that if the second miracle had been wrought upon a mixed mob, composed of men of all characters and creeds, it would not have been in harmony with the ordinary law of the New Testament, according to which some subjective fitness seems to have been a general, if not an invariable prerequisite for such as were of a strictly spiritual order (Matt. xii. 58 or Mark vi. 5, 6). But the second miracle was not wrought upon the whole mob promiscuously. The Spirit of God conferred the power of hearing and understanding upon those who came together, for the very same reason for which on a subsequent occasion, the power of "speaking with tongues" was conferred upon Cornelius and his associates, namely, because they were "devout." If any man were disposed to mock, he understood nothing, and the disciples only appeared to him to be full of new wine. And what could be more fitting, under the circumstances referred to, than that whilst the disciples, who were filled with the Spirit, gave proof that the Spirit with which they were filled had been shed forth by one who was "at the right hand of God," by giving utterance in a new tongue to words and songs unmistakeably heavenly and divine, the same Spirit should inspire devout men of every nation to hear and understand the song, so that whilst waiting for the consolation of Israel, they received, in themselves, the proof that the Spirit which Christ had poured out upon His disciples was truly the "presence of the Father," and, therefore, that Jesus Himself was the promised Messiah?

The world had just received the greatest of all gifts from God. Earth and heaven were now united by a new and indissolubie bond. The Church of Christ was adopted by the Lord God of Sabaoth as his last and truest temple. The Tabernacle and Temple made with hands gave place to the living temple of the Holy Ghost, and God attested in a new way His glorious entrance into the new temple. When Moses had completed his work, and the Tabernacle was set up, "a cloud covered the tent, and Moses was unable to enter because the cloud abode thereon, and the glory of the Lord filled the Tabernacle." When the temple of Solomon was finished, the house was again filled with a cloud, because "the Lord had said that He would dwell in the thick darkness" But when the last and living temple was inaugurated, the glory of God was manifested not in darkness, but in light, and "there appeared cloven tongues like as of fire, and it sat upon each of them." The new life and power were also revealed in new forms of adoration. When the Tabernacle was consecrated, Moses "set the bread in order," and "lighted the lamps," and "burnt sweet incense." The opening of the first Temple was also accompanied with the highest praise that man could bring —"the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord, saying, for He is good, for His mercy endureth for ever." But in the opening of the true temple, God prepares His own instruments and inspires His own praise. "They spake with other tongues as the Spirit gave them utterance." And, whilst with one heart and soul the whole Church, small as it than was, poured out in new and celestial music the lofty praises of the Lord; just as the one pure light is separated into all the prismatic colours of the rainbow, and falls here as red, there as orange, and there again as purple or as blue, so the one pure tongue, which is but the unity of all "other tongues," so far as they proceed from God, was resolved and distributed by the Spirit of God, and fell in such sounds upon the attentive ears of every devout listener that, standing arrested by the marvellous *sign*, as they have already been drawn by the majestic and appalling *wonder*, "They were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in egypt and in the parts of Lybya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."

Nottingham. J. M.

DOMESTIC OCCURRENCES.

DEATHS.

BINGHAM—May 23rd, at Poona, Lieutenant T. Bingham, Deputy Assistant Commissary of Ordnance, aged 63 years.

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Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, June 1st 1867.